

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—Paul.

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NOTES BY THE WAY.

The closing of the year always brings with it, to the reflective mind and sensitive spirit, a mood of seriousness. It is precisely the point in one's life which brings us most manifestly face to face with the dominant reality of it,—the certainty of its close: and the closing of the year is like the closing of one more door behind. Another may open, but it *will* be 'another,' and it will leave the total number less.

Whether that is an altogether melancholy reflection depends upon habit, experience, knowledge and outlook. We can understand it being so to many: we can also understand that the reflection may be attended only with quiet congratulation and secret joy. But every one must admit that hope for the future is an important element in the reckoning. In truth, that may make all the difference. If the closing of the door behind, and the opening of another before, chiefly suggests release, and an emerging presently into 'the Garden of the Lord,' that will assuredly make all the difference.

Here, the memory of Longfellow's beautiful Sonnet comes to mind, with soothing power:—

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half-willing, half-reluctant to be led,
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly re-assured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So Nature deals with us, and takes away
Our playthings, one by one, and by the hand
Leads us to rest so gently that we go,
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

'M. F. W.' tells, in 'The Race-Builder,' a curious story and offers a noticeable explanation concerning a certain kind of ghost. He says:—

The second kind of ghost I wish to mention is one of the commonest kinds of all. I will term it the 'Impression Ghost.' When the earth, or a house, receives a very violent impression of some scene enacted there, it remains fixed like a photograph upon the house or ground. These 'animated photographs' are the more clearly seen when the shock of the deed has been great, and violent force has been used. At one time, entering a house as a stranger, I was asked to describe anything I saw which had taken place in that house. Arriving at the dining room, I saw a man, who looked like a builder, lying on the floor. He had on a white apron, and a paint pot lay by his side. Whilst working he had evidently fallen, and, on looking more closely, I saw two other men lift him up and carry him into the garden. My hostess said: 'I think you

must be wrong, as this house was built for us, and we never heard of any such accident.' However, she took much trouble to find out, and discovered that a painter, *who was still alive*, had fallen down, and had had to give up work in consequence.

These 'Impression Ghosts,' or photographs of scenes enacted with force or violence, form a very large portion of the so-called 'Ghost Stories,' and this to me is the chief reason why ghosts do not change their locality.

From an editorial in 'The Spiritualist' we take the following sentences:—

The National Union is not antagonistic to any other organisation. It cannot possess any spirit of rivalry, for it has no rival. It is the supreme National Authority, and should be acknowledged as such by all societies, unions and councils desirous of making our movement a really united body. We hope to see the time when every county shall have a county union working under the National Union.

We make no comment beyond noting the claim,—a claim which may become as hurtful to wholesome freedom as it is grotesque. We want no 'Supreme Authority.'

The following is reported as advice given by Dr. Burton, at Yale College, to young ministers: but it is good advice for the 'dear hearers':—

When trouble is brewing, keep still. When slander is getting on its legs, keep still; when your feelings are hurt, keep still—till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter, but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its very grandeur. It is like a regiment ordered to stand still in the mid-fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.

Numerous beyond all telling have been the sermons, homilies, tracts, concerning 'The way to Heaven' and yet, as it concerns every one, and as every one separately has to find the way, it surely ought to be something very simple. And so it is. The one way for all is:—well, it will be best told in the form of a short story. A certain Bishop of Oxford was asked, by a would-be wit, the question, 'Can you tell me, my lord, the way to Heaven?' 'Nothing is easier,' replied the Bishop, 'take the first turning to the right, and keep straight on.'

SPIRITUAL PRAYERS

(From many shrines.)

God of my life! as the last hours of the year glide past me, and leave me alone with memory and hope, I come in spirit to Thee,—consoler, instructor, enlightener and guide. The past is beyond recall, but not beyond its influence upon me. I cannot recover it, but it can instruct and warn, or soothe and uplift me. Help me to remember my many failures, and to be very grateful for my few triumphs. May both alike be my teachers and my guardian angels as

memories and hopes. Thou alone seest the records of these in my spirit-self, as they really are: and Thou alone canst bless all as means of grace to me, so that all my experiences may pass on with me into the coming year, for good,—as warnings or consolations, for discipline or good cheer. Help me to conquer selfishness, to rise above all narrowing fears, to be increasingly helpful, to pay back to the world that which I have received from it, of service and goodwill. Bless me with courage and patience in all the trials that lie before me, and with thoughtful joy in all times of success and the fulfilment of desire: and so enable me to pass my time with these things temporal that they may help me to win the blessedness of things eternal. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, JANUARY 11TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. E. WAKE COOK,

ON

'Christian Science in the Light of Modern Spiritualism.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

AFTERNOON SOCIAL GATHERING.

In the interest of Members and Associates who find it impracticable or inconvenient to attend evening meetings, a SOCIAL GATHERING will be held in the

ESSEX HALL, ESSEX-STREET, STRAND

(opposite the Law Courts),

on Thursday, January 25th, from 3 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4 p.m. Admission will be by ticket only. Tickets will be sent to all Members and Associates.

Meetings will also be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on Thursday evenings in 1906:—

Feb. 8.—MR. FREDERIC W. THURSTAN, M.A., on 'Some Things we Want for Ideal Investigation.' At 7 p.m. for 7.30.

Feb. 22.—MRS. W. P. BROWNE, MRS. M. H. WALLIS, MR. GEO. SPRIGGS, AND REAR-ADMIRAL W. USBORNE MOORE, on 'Some Notable Personal Experiences.' At 7 p.m. for 7.30.

Mar. 8.—THE REV. LUCKING TAVENER, on 'Modern Art—the Spiritual Element in the Works of Blake, Rossetti, Burne Jones, and Watts'; with *Lantern Illustrations*. At 7 p.m. for 7.30.

Mar. 29.—MR. J. W. BOULDING, on 'Shakespeare and Spiritualism; with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

April 12.—THE REV. J. PAGE HOPPS, on 'The Holy Ghost the Comforter.' At 7 p.m. for 7.30.

April 26.—THE REV. J. HUNTER, D.D., on 'The Modern Revival of Interest and Faith in the so-called Supernatural.' At 7 p.m. for 7.30.

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

MEDIUMSHIP AND FRAUD.

By R. M. THEOBALD, M.A.

As long as Spiritualism has been before the public as a matter for experimental research, the question of the *bona fides* both of mediums and their manifestations has been constantly discussed.

Can any of the phenomena, it is asked, be explained by the assumption of fraud or trickery? If so, how is the fraud or trickery to be taken? Does it cast discredit, not only on the particular case where it is supposed to be detected, but upon all other cases in which the same medium is concerned?

This is not such a simple question as it seems. It is quite conceivable that fraud itself, or what may be taken as such, may be a part of the manifestation. Untruthful spirits may tell lies or act lies. Waggish spirits may take a frisky delight in fooling us by their occult high jinks. Even wise and earnest spirits may find themselves in contact with frivolous, credulous, hostile, or captious observers, and think it advisable to supply fools with folly, enemies with suspicious facts on which their malice may be expended or their judgment tested, and shallow gossiping critics with puzzles which mystify and bewilder them.

Amidst all these possibilities evidently caution is necessary in dealing with every case; and whatever judgment may be passed on a special case, no sweeping conclusion can be drawn from it.

Even if fraud is detected experience teaches us that it may be solitary, exceptional, capable of explanation without impeaching the good faith of the medium, or reflecting any discredit on other manifestations through him.

It is even possible, occasionally, that a genuine medium may be so foolishly anxious to satisfy those who come in search of wonders (which he knows can be psychically produced) that, in the absence of power, he may supply deficiencies or failures by discreditable assistance of his own. Very wrong and very imprudent, no doubt; but the fault may be either venial or flagrant. All the circumstances must be weighed.

A medium is, after all, human—liable to human faults and failings—influenced by motives which may be noble or sordid. It must also be remembered that of all types of nature mediumship is one of the most sensitive. It takes hue and colour from its environments. The medium may be defeated by the presence of unsympathetic lookers-on: the skeleton at his feast may scare away his guests, or for their own reasons they may withdraw and leave him helpless and deserted. Some inquirers, too, are quite incapable of seeing or securing genuine manifestations, because no mighty works or delicate operations can be done in their presence. Further, it should be remembered that conditions vary in different cases. One medium can only produce psychic phenomena in the dark; and if any use is to be made of his manifestations, the condition of darkness must be accepted.

If anyone chooses to say he will have nothing to do with dark séances, he is welcome to adopt such a restriction on his own account—but he must not make his limitations a law for others. If it is impossible to make test conditions in the dark, test conditions must be dispensed with—we must do as well as we can without them.

But I do not believe this. Spirit photography (literal and metaphorical) is not only not puzzled by darkness, it can use it and find its opportunity in it. And so with other conditions; the selection of persons, excluding some and admitting others, the preference for special days, hours, seasons, times, &c.

And, above all, due weight should be given to character. If mediums have been well known for a number of years; if manifestations have been made through them of unquestionable validity, then I stoutly maintain that any imputation of wilful fraud should be discredited; all possible explanations should be balanced rather than bring a brutal verdict of swindling and deceit.

This is no special pleading invented for the purpose of screening a suspected person. It is the recognised canon of all judicial proceedings: for nothing which is merely suspicious

or inexplicable should be allowed to weaken the testimony afforded by long years of unbroken good reputation.

These mediums have a property of *prestige* and cannot be made bankrupt for any apparently bad debt. Let us treat them fairly, not only on their account but our own—as a matter of honour and self-respect.

It is scarcely necessary in this connection to refer to the farcical refutations of conjurers and prestidigitateurs. Those who are adepts in sleight of hand tricks, or who can produce startling and apparently miraculous effects by the help of mechanical contrivances and the use of the apparatus of the professional conjurer, are very interesting persons in their proper department; but to use these performers and their performances to explain spiritual manifestations is revolting to common sense, not worthy of any serious discussion.

These observations are not new. They have been made in one form or another in 'LIGHT' many times. Yet it seems to me advisable, in view of recent *contretemps* of ambiguous quality, to endeavour to place the matter in this way again, and draw attention to the plain fact that the investigators themselves are on their trial in all psychic research as much as the spirits, who probably will usually come off victors whether investigators score or not. This was hinted at in a letter my brother Morell wrote soon after the recent Birmingham fiasco ('LIGHT,' March 25th), and plainly stated by him many years ago in his introduction to 'Spirit Workers in the Home Circle.'

I have no wish to discourage strict investigation, to condone fraud, to screen offenders—I only claim that we should not form hasty conclusions, or judge by first appearances and crude impressions, or hunt in couples with Podmorean critics who are quite sure that the whole mass of psychic phenomena are explicable by some such expedients as these. Any exposure of real fraud (and such occurrences are really very rare) becomes much more effective when it is made by those who are able to distinguish between the real and the fallacious cases, and it is well known that Spiritualists themselves are quite as severe in their denunciations of imposture as outsiders; but their censure is based on sound knowledge and not merely on rumour or on the evidence of jaundiced and incapable witnesses.

'THE LIFE ELYSIAN.'

All who have read with interest and profit Mr. R. J. Lees' well-known book 'Through the Mists' will welcome the appearance of the sequel to it, entitled 'The Life Elysian,'* which takes up the story where it breaks off at the end of the former work, describes the reunited family, with a dissertation on family conditions in the spirit world, and proceeds to give a summary of the further teaching received by the 'soul in Paradise,' who was then ready to receive an instalment of the higher and more sublime truths of spiritual existence. After chapters on death and resurrection, the bondage of sin, and the difference between the earth-bound condition (which is described as the gate of hell) and the 'remedial punishment' which is said to be the object of hell itself, the author carefully distinguishes between various classes of spirits, or, as he says, between 'angels and angels.' In doing this he introduces us to a séance at which 'there was no sign of aspiration or spiritual desire from beginning to end of the performance.' As a set-off to this, mention is made of another occasion when spirit healing treatment and a test message were given, and great stress is laid on the beneficent nature and high importance of spirit guidance, and of the urgent need of being open to spiritual impression as distinct from the practice of mediumship. The writer says, quoting one of the spirit teachers:—

'The real danger of opening intercourse between ourselves and earth lies in the almost entire absence of the true Christ-spirit in the majority of men. Our invasion of the mortal sphere with the evidences of immortality has most largely attracted men and women with greater development of curiosity, or desire for loves and fishes, than spiritual knowledge and life. This inquiry is naturally answered by souls who are

themselves "of the earth, earthy," who in turn prey upon this characterless multitude who seek gratification and marvels rather than holiness and God.'

On the other hand the author insists upon the necessity for openness to impression from ministering spirits of an elevated character, and says that 'every soul consecrated to the will of God becomes so sympathetic to the Divine mind as to respond intuitively to its desire even before the consciousness has understood the command.' In the confident assurance of this sympathy, and in reliance on its results, according to this spirit teaching, lies most of the nature and efficacy of true prayer.

The religious side of Spiritualism is a great feature of the book. Christianity is expounded from an advanced point of view, and 'religion is seen to be a very different thing from our earth conception of it.' Truth in passing through humanity breaks up, like light in a prism, 'into many forms of religion, each emphasizing some particular ray. In God's bow of promise there is room for every combination of colour.' There is no finality in faith or creed, no authority for any purely human foundation, any ecclesiastical or religious corporation. The author admits 'that the origin of most religious systems is to be found in inspiration of a certain kind,' but it is not binding on all who come after. Much is said about the Christ, and the coming of the Christ in Jesus, with the lessons of his birth, consecration, death, and resurrection, the last named being distinguished from such bodily resuscitations as were among the wonders worked by Elijah and others as well as by Jesus. Christ, we are reminded, came 'to bring life and immortality to light,' and 'this revelation was the God-erected goal towards which the prophetic gift had from the first reached out its hands.' Hence 'the demonstration of the return from death is the great corner-stone of the faith of Christ.'

'The Life Elysian' forms a suitable and attractive New Year's gift, and may be had from the office of 'LIGHT' for six shillings, post free.

TRANSITION OF DR. RICHARD HODGSON.

We learn, from the 'Westminster Gazette' of the 21st inst., that Dr. Richard Hodgson, the well-known psychical researcher, has passed to the other side of life. He was born in Melbourne, Australia, in 1855, and his loss will be keenly felt by the Society for Psychical Research, especially the American branch.

At one time regarded as an inveterate sceptic and 'medium-hunter,' Dr. Hodgson, as a result of his experiences with Mrs. Piper, became a thorough believer in intercourse with spirit people, and courageously, and without hesitation, declared that he had 'the most absolute assurance that the "spirit" hypothesis is justified by its fruits.' Again, he said, 'I cannot profess to have any doubt but that the chief "communicators" . . . are veritably the personalities that they claim to be; that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.'

Dr. Hodgson's contributions, both of time and labour, to the work of psychical research, and his careful records of his experiments and observations, have been of great value and will increase rather than diminish in worth as time goes on. The Rev. Dr. Minot J. Savage, who knew Dr. Hodgson intimately and regarded him as 'one of the most careful, scientific, sceptical investigators' that he had ever known, says of him, that 'after fighting against this conviction for years' he at last published to the world that he was 'compelled by his facts to believe that those whom we call dead are alive: compelled to believe that we do get communications from them now and then'; he was 'perfectly sure' that he had had 'communication after communication with personal friends of his own,' and that he had 'established beyond any scientific question the fact of personal identity.'

Surely Dr. Hodgson may be congratulated on his promotion, and doubtless, together with Mr. Myers, Mr. Stainton Moses, and other earnest spirits on the other side, he will ardently continue his zealous efforts to perfect the methods of intercourse between the two states of being.

* 'The Life Elysian, being more Leaves from the Autobiography of a Soul in Paradise.' Recorded for the author by Robert James Lees. London: John Long, 13 and 14, Norris-street, Haymarket. Price 6s.

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COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. E. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

A QUARTER OF A CENTURY REACHED.

Started in the beginning of 1881, 'LIGHT,' with the present number, completes its twenty-fifth year! A quarter of a century is a long time for most things in this world, except dynasties and religions, old abuses and sins: and it is a very long time indeed for a John the Baptist in the wilderness, with his lonely challenge, 'Prepare ye the way of the Lord!'

The Paper has had its 'ups and downs,' but there has never been any actual danger of its failure to hold on its way. Of course, for a long time it had to be kept going by those who approved of its testimony and believed in its worth: but time has justified their confidence and confirmed their faith, and, though some of its best friends and supporters have passed on, we venture to include them in our thanks and congratulations: and, indeed, who knows whether we have not much to thank them for since they reached 'the other side'?

To-day we are in the satisfactory and enviable position of possessing a paper whose position is assured. Will it be a straining of modesty if we express the opinion that the Paper has deserved its success? The acute reader will observe that we give the credit to an impersonal entity: so no one need blush. Nor is that merely a jest. There is such a thing as a Paper's character, standing and mission which impress and guide those who conduct it and work for it. In time, it acquires a character, lifts up a standard and possesses a morale which determine much as to its path and tone.

Possibly, in fact assuredly, we have not always pleased everybody; and perhaps that may occasionally have been our own fault; but we cannot help thinking that our failure to please has more often been caused by our failure to 'knuckle down,' or by a more or less stern resolve to stick to facts according to our light. There, unconsciously, in that last word, we find the name which has been 'LIGHT's' watchword from the day of its birth. In its very first number, and on its first page, the then Editor said that the new Paper would seek to emulate 'the qualities of that newest form of illumination which has been found capable of affording—Light without Heat'; and we cherish the belief that this forecast was a prophecy which has been fulfilled: for, whatever have been the demerits of the Paper, it could never have been said of it with truth, that it was passionate, or over-hasty, or unclean. On that first page, too, occurred

these wholesome words: 'The puerilities and personalities which have sometimes painfully impressed the readers of current Spiritualistic literature, and debarred them from making use of it in the interest of others for which it would otherwise have been so valuable, will in this journal be scrupulously avoided.' If this promise has not been as fully realised as we should like, we are afraid that must be set down to our perhaps excessive desire not to over-interfere with the freedom of debate.

But enough of egotism, though thus much of retrospection seemed permissible or even necessary.

Looking back over these twenty-five years, we see, in some respects, many changes, especially in Science and Religion, and, above all, in relation to Psychical Research. In almost his first words in the first number of 'LIGHT,' the then Editor said:—

By telescope and microscope, by scalpel and chemical analysis, the Physicist has successfully invaded from all sides the kingdom of Nature, and widened the domain of human knowledge; but, with all his weapons and all his resources, including those which Nature herself has of late yielded up to him, the realm of Spirit has so far successfully withstood him. From it he has borne away no spoils, has wrested no triumphs; within its confines he has not even once succeeded in planting the sole of his foot; nay, he has not been able, from the high places of the regions which he has conquered, so much as to see it afar off.

To-day, every word of that makes us wonder when it does not make us smile. The whole *venue* has been entirely changed. In so far as there is a scientific materialist left, he is looking over the confines of what has been hitherto known as 'Matter,' into a region that excites his wonder and commands his attention in the presence of much that constantly reminds him of our testimony and our claims. Since the birth of 'LIGHT,' Psychical Research has confirmed nearly, if not quite, all our 'absurdities,' and the noble work of F. W. H. Myers is one of the greatest rocks of our defence.

In another direction, the progress has not been so revolutionary but it is very real. In the first number of 'LIGHT,' the Editor referred to a somewhat foolish 'Leisure Hour' article against Spiritualism by Mr. Washington Irving Bishop, upon which he remarks:—

If the Editor of the 'Leisure Hour' is really anxious to give a fair exposition on the subject, would he admit a paper on the other side by such a scientific man, say, as Mr. Alfred Russel Wallace? We do not mean to say that Mr. Wallace would write the paper, because we know he has other work to do more important than replying to the strictures of Mr. Washington Irving Bishop. But we know at present no one organ of the Press which will open its columns even to the most able rejoinder, whilst they are perfectly prepared to print such an *ad captandum* piece of silliness as this new *exposé* of Spiritualism.

That is by no means true to-day. Think of the reversed positions of Alfred Russel Wallace and the 'Leisure Hour'!

Turning over a few of the earliest leaves of 'LIGHT,' it is pleasant to see names still familiar to us, including—E. T. Bennett, H. Withall, J. J. Morse, E. W. Wallis, E. Dawson Rogers, T. Blyton, Morell Theobald, G. Spriggs, R. Cooper, Dr. George Wyld, and J. Page Hopps, who, in the first number, contributes the only signed Article on 'The Safe Path,' advocating great restraint in expectations and the forming of theories.

We are grateful, and, on the whole, satisfied with what has been, and our retrospect certainly gives us courage and hopefulness as we turn again to the future with full resolve to press forward,

Sails filled, and streamers waving,
Courtied by all the winds that hold them play.

SPIRITUALISM AND 'NEW THOUGHT.'

We have recently published some appreciative comments on the 'New Thought' movement, and in the 'Christmas Joy Number' of 'The Nautilus' Elizabeth Towne gives her views on Spiritualism, in answer to an inquirer who asks whether New Thought 'banishes such spiritual gifts as clairvoyance, telepathy, warnings, unseen beings and forces to aid us.'

Mrs. Towne's article is headed 'Every man his own spirit guide,' and her main contention is that we all have within ourselves faculties which, rightly cultivated and exercised, will enable us to foresee what will come to pass and to send and receive telepathic messages. She states clearly and incisively that these faculties have been used in all times and by all races, and that we are constantly sending and receiving such messages, whether we know it or not; that 'half the thoughts we call our own are thoughts received telepathically from others; *the thought of the world circulates telepathically*,' including 'the thought of unseen worlds,' and she says that 'Spiritualism has simply *taken note* of these faculties and phenomena, and is seeking to gain definite knowledge of their nature and use.' We might reply that Spiritualism *led the way* for 'New Thought' to 'take note' of these powers, as Mrs. Towne admits when she says, 'Spiritualism will have done a great work in calling attention to, and developing, the knowledge and use of these occult powers,' and it 'offers us a theory' which 'may or may not be correct. Time and death may prove it to each believer.' In any case 'it will have served its purpose as a working hypothesis.'

So far, so good. But if Mrs. Towne's New Thought stops short on this side of the great Portal of the Unseen, it will not suffice for those who long to be assured of something beyond an earth-life in which 'all our ideals are worked out as desired.' Her objection to Spiritualism lies in the fact that it 'gives us a lot of spirits as messengers between the One Spirit and ourselves.' Yes, and why not, if we are able to receive their messages and have not our hearts attuned to higher spiritual influences? While the most authoritative teachers of Spiritualism do not recommend their hearers to rely too much on messages received from spirits, whether directly or through mediums, they realise the great value of the knowledge that our loving friends are still living and caring for us, and trying to influence us as faithful friends will always do, whether from this side or the other; but at the same time they teach us not to look upon the spirits either as bound to help us in every difficulty, or as rendered infallible in knowledge or judgment by the change of sphere. Therefore we cannot but protest that Mrs. Towne judges us too hastily when she says:—

'The weak point in the practice of Spiritualism is that it cultivates dependence upon the advice of unseen persons, and the idea that a man is not good enough or wise enough to get what he needs direct from the One Source, but that unseen spirits will bring him the knowledge or power he cannot get for himself. All this tends to make man a dependent being instead of an individual. As long as he depends on somebody else, whether in the flesh or not, he is not developing by exercise his own powers of clear-seeing, clear-hearing, and clear understanding. There are Spiritualists who understand all this, and who treat spirit information exactly as if from those yet in the flesh, but the tendency of the teachings of Spiritualism is to cultivate other-fellow-dependence, dependence upon many spirits (and mediums) instead of upon the spirit within themselves.'

No, Mrs. Towne, the tendency of Spiritualist teaching is to inculcate that man is a spirit now, a progressive one, a responsible one; that his happiness in the future, in this life or any other, will depend on his actions, motives, and development, and therefore that he cannot shirk the consequences of his thoughts and deeds, and cannot hope to escape by throwing the responsibility on other people. All our teaching is directly against that 'other-fellow-dependence' spoken of by Mrs. Towne. But, which heaven is the New Thinker going to when he dies? Can he not welcome our teaching to the effect that he is, by his practical inworking of spirit into his daily life, fitting himself for a high and honourable sphere of usefulness in a world where not so much effort is wasted in the attempt to secure the realisation of our ideals? The

fact is, there is very little that was not already presented in Spiritualism before the 'New Thought' movement began, and Spiritualism, in addition, not only *teaches* but *proves* the great fact of human survival of the change called death, the permanence of the individuality through varying modes of manifestation, and therefore the necessity for rendering that individuality strong, clearly defined, and independent, hence capable of continually progressing and of helping others to progress in every sphere. For this purpose Spiritualism advocates the development of the inner, mostly latent, faculties of the real Self, for guidance and service, for progress, and for the encouragement and consolation of others. New Thought appears to concentrate its endeavours upon the present life, which is by no means ignored by Spiritualists, but which is regarded by them as a temporary phase, though a highly important and critical one, in the total evolution of the Selfhood. Hence there is no reason why Spiritualists should not apply the methods of New Thought as means of more rapid development and more effectual service, and no reason also why New Thinkers should not be good Spiritualists, looking forward to a time when this present effort for self-development shall have prepared them for perhaps a more effectual sphere of service, the conscious realisation of the ideals towards which they have striven during their earth-life.

A PROBLEM IN PERSONALITY.

The 'Daily News' of December 15th last, in an obituary notice of the well-known poet and critic, Mr. William Sharp, reveals the secret, hitherto closely guarded even from his publishers, that the deceased gentleman was also the writer of the books published under the name of 'Fiona Macleod,' including 'Pharais,' 'The Sin Eater,' and books of verse such as 'From the Hills of Dream.' In 'an appreciation,' published in the same paper, Mrs. Mona Caird speaks of Mr. Sharp's 'wonderful charm and power, so manifold, and in many ways so strange and unaccountable'; and says:—

'He was almost encumbered by the infinity of his perceptions; by the thronging interests, intuitions, glimpses of wonders, beauties and mysteries which made life for him a pageant and a splendour such as is only disclosed to the soul that has to bear the torment and the revelations of genius.'

Although the early books of this second epoch bear clear internal traces of the William Sharp who was already known to the world, the work of Fiona Macleod grew steadily more and more apart; to him there was a different spirit at work; there were seemingly the two, the man-soul and the woman-soul in him in separate manifestation. In common with almost all spirits who have been blessed or cursed with unique perception, this duality showed itself very strongly, more strongly, surely, and in a more obvious and marked degree than has ever been recorded in the history of literature. His interest in the drama of the woman's soul was naturally intensely vivid, and his consciousness of its pathos and tragedy was in the nature of a veritable inspiration of sympathy; rather it might be called of personal experience. It is this infinite sense of the woman's spirit and the woman's experience that inspired so much of the work of Fiona Macleod and gave birth to many a passage which it seemed impossible for any man to have written. Surely no one who reads his work, whether or not that particular type of literature has a special appeal for him, can fail to recognise a spirit of extraordinary poetic insight, gifted with a deep consciousness of the beauty of the world and of its pathos and tragedy. Perhaps the worship of beauty—beauty in every conceivable sense of the term—was his dominant faith and passion.'

We do not wish to reopen the vexed question of dual personality or spirit influence, but we think that the above may give Spiritualists something to ponder upon, and help them to form their own individual opinions as to how far the influence of another mind, probably discarnate, may have been felt, if not recognised, by this gifted and versatile writer.

MR. W. J. COLVILLE is about to bring out a new work, entitled 'Universal Spiritualism—Spirit Communion in all Ages, among all Peoples,' at the earnest request of many students of psychic problems who are calling for a concise manual at a reasonable price. The first edition will be published in America, price one dollar, and Mr. Colville hopes to follow it with an English edition at 3s. 6d. net.

EXPERIENCES WITH DR. SLADE.

Mr. Reuben Albertstone, of Sitka, Alaska, writing in the 'Progressive Thinker' of December 9th last, gives an interesting account of his experiences with Dr. Slade in Victoria, B.C. He asked for information regarding the whereabouts of a sister. Dr. Slade got the word 'Peckham,' and said 'Do you know of a place called Peckham?' to which Mr. Albertstone replied 'No.' Dr. Slade then said: 'Peckham is in London, England, and I am permitted to say that you will soon find your sister.' Mr. Albertstone had left England in 1863, and after a time his letters to relatives had been returned to him, marked 'gone away,' until, at last, he had entirely given up looking for them, and he did not feel that he had received any assistance from Dr. Slade. Relating his experiences to a friend, he was informed that a new London Directory could be seen at the local Mechanics' Institute. He went there and examined the Directory, and found the name and address of a cousin, living in Chiswell-street, London, E.C. He then wrote to the cousin, asking him to communicate with his sister if possible, and request her to write to him. 'In about ten weeks,' says Mr. Albertstone, 'I received a letter from my sister, and on the top of her letter were the words, "Peckham, London."' In March, 1888, he visited England, and saw his sister, who was then married to a Mr. W. Thomas, and Mr. Albertstone declares his conviction that he would never have found her but for the hint he received from Dr. Slade. Telepathy, even *télépathie à trois*, does not seem to cover the ground of these facts; to the truth of which Mr. Albertstone is ready and willing to make affidavit.

SPIRIT PHOTOGRAPHY.

In 'LIGHT' of October 21st last, Professor Charles Richet is quoted as saying, in his inaugural address as President of the Psychical Research Society, that he did not consider that unquestionably genuine spirit photographs existed. During twenty years' study of psychic phenomena I have never had any experience in this branch of the occult that was convincing, and my personal convictions were the same as Professor Richet's. But the following changed my mind.

A Unitarian minister stationed in Berkeley, California, heard of my interest in psychical matters, and called upon me. During our exchange of experiences he related the following occurrence. He said that he was reared in the wilds of Wisconsin, when photography was in its infancy and tin-types were so rare that they had not penetrated the forests. His aged mother, therefore, departed this life before there were any opportunities for taking her photograph. Later, as he developed into manhood, and entered the ministry, he assumed a charge in one of the lumber districts, and a few years ago came to California. While serving his church in Berkeley he received a call to go to Los Angeles, to conduct the funeral services of a member of his former Wisconsin congregation, who had been taken to Southern California for his health, but did not survive.

On his arrival at Los Angeles the first thing that impressed him was the absence of the usual signs of mourning. He began to understand when the friends of the deceased requested him to join them at a séance that night. He thought they were deluded, but went with them. He saw enough to induce him to stay a day or two longer than he had intended. Among other efforts there was to be an attempt to get a spirit photograph for him. It was anticipated that, owing to the predominating influences, if there was any appearance it would be that of some one of the numerous relatives who had preceded the deceased into the Beyond, and who would come to greet their old pastor, but, to the amazement of all and the stupefaction of the minister, there stood beside him in the photograph a speaking likeness of his own mother. This convincing occurrence completely overwhelmed him, and changed the current of his thought, and prompted his visit to me.

Colonel de Rochas' suggestion that every case of spirit photography that presents serious guarantees of authenticity

should be made known, meets my hearty approval, and I have devoted half an hour this Sunday morning to recording the above incident for the columns of 'LIGHT.' I have personally had some experiences that are so unusual that they should be reduced to writing, and, unless my resolution fails me, I shall forward you some of them later. As I am unknown to you I enclose you my business card, and will say that I have twice been a State official of California.

San Francisco, California.

SONOMA.

December 3rd, 1905.

'THE NIGHT OF THE SOUL.'

Mrs. Cunningham Graham has rendered a service to all who are attracted by recitals of mystical experiences, by translating 'The Dark Night of the Soul,' a searching analysis of not uncommon spiritual conditions, by San Juan de la Cruz, a Spanish mystic, monk, trainer of novices, and founder of the Reformed Carmelite Order in the sixteenth century. We regret, however, the absence of a condensed summary of the author's life and, too, that the Scriptural quotations are all given in Latin, as also are the references, so that an English reader might be puzzled to know that 'Thren.' meant 'Lamentations.'

The Prologue sets forth the constant agreement between mystical experiences in all ages, and traces their succession, as revelations of a Root-Religion, through the Egyptians, the Orphic and Eleusinian Mysteries, the Kabbala, the Neo-Platonists, and the Initiates who have constantly been the salt of every religion. Thus the 'dark night of the soul' is an experience common to all who begin to seek illumination, and the work sets forth 'the pathetic tragedy of an agonised soul in conflict with the powers of darkness and of hell,' yet destined to be seen 'calm, triumphant and at peace.'

The work begins by setting forth the 'Songs of the Soul,' eight verses of five lines each. The first two 'Songs' are especially and minutely expounded, line by line, in the rest of the book; and the explanation of these two carries with it the comprehension of the inner meaning of the whole. The theme of the 'Songs,' or verses, appears to be taken from a spiritual interpretation of the Song of Solomon, referred to as 'Cant.' (Canticles).

Why, it may be asked, should the soul have to pass through a night, when it first becomes responsive to spiritual influences? The author is very explicit as to this, but we cannot do more than barely outline his thought. 'Souls begin to enter this dark night,' he says, 'when God proceeds to lead them from the state of beginners, and to set them in that of the progressives or contemplatives, to the end that they may reach that of the perfect, which is the divine union of the soul with God.' The 'night' is, in fact, the state of contemplation which is induced by the action of divine light, but in which that light is not yet perceived; and this contemplation acts as a purgation to rid us of many of the bonds of sense and habit. The darkness, we are told, is that of the soul herself, and the light enlightens the soul to perceive that she is in darkness. 'But directly the soul has been purged by the knowledge of, and sorrow for, her sins, her eyes shall be opened, and display to her the graces of this light divine.'

* 'The Dark Night of the Soul.' By the BLESSED FATHER, SAN JUAN DE LA CRUZ. Done into English by GABRIELA CUNNINGHAM GRAHAM. London: John M. Watkins, Cecil-court, Charing Cross-road, price 3s. 6d. net.

FINDING WHAT THEY SEEK.—'There are people who go about the world looking for slights and they are necessarily miserable, for they find them at every turn . . . they have never learned how to live.'—HENRY DRUMMOND.

SPIRITUALISM AND FRAUDULENT MEDIUMS.—'No Spiritualist, we presume, professes to believe that every medium must needs be an honest man. No Spiritualist, we suppose, has ever declared that he pinned his faith unconditionally on the genuineness of any particular set of manifestations, or the integrity of any particular man. We should none of us have anything left to believe in if we were to reject a creed the moment it became apparent that one of its expounders was supporting it by fraudulent evidence.'—'The Daily News,' October 6th, 1876.

DEATH'S GREAT SURPRISE.

Writing in the 'Occult Review,' Mr. W. L. Wilmshurst mentions that being professionally engaged in investigating some criminal business he saw a number of photographs of corpses, taken by the police for identification, of suicides, dead tramps, and other specimens of human wreckage. They were excellent reproductions, giving the minutest facial characteristics, wrinkles, &c. Although gruesome to contemplate, Mr. Wilmshurst found them particularly interesting, especially those of drowned persons. He says, regarding them, that they

'seemed to express not death but life, or at any rate, the last emotions of life which the physical form could respond to. And so the almost universal characteristic of these photos was the registration upon the flesh-mask of the emotion caused, I cannot but think, by the first glimpse into "the beyond," ere the *psyche* of the subject had accomplished its liberation from the mortal vehicle. Beneath the closed lids of the wrinkled, many-wintered tramp the eyeballs could be seen looking up, as it were, at some fair vision. The drowned woman, hair and bonnet still all a-drip, was plainly looking as though she were responding gratefully to some one's friendly help and welcome. Excitement, profound but restrained, pleased surprise, showed from many a half-opened mouth, from many pairs of lifeless but still straining eyes, even under the veiling lids, and were blended with the expression of utter restfulness. Occasionally the dead face was a quite unemotional mask; but never once did I see exhibited anger, terror or any form of fear or abhorrence. The one predominant note registered upon the features of these human derelicts and *pauvres diables* at the moment of their last agony was that of mingled peace and joy as, out of the corruptible body, their souls greeted and passed into the presence of "the Great Surprise."

DRUGLESS HEALING.

The growth of drugless healing is proceeding apace if we may judge from the progress of the Psycho-Therapeutic Society, which exists for the study and practice of medical hypnotism, suggestive therapeutics, and curative human radiations. Several well-known medical men are now identified with this Society, and its free treatments, given to the poor with successful results, are numbered by hundreds every month. On Monday, the 18th inst., at the Bedford Head Hotel, Dr. Charles Young addressed a large audience upon 'Drugless Healing,' Mr. George Spriggs, president, in the chair. Dr. Young said that materialistic medicine had been shaken to its foundations in recent years by the appearance of the spiritual and the psychic. The application of matter to matter as a curative agent was being supplanted by the appeal of mind to mind, spirit to spirit, and a growing desire to utilise the rational curative power latent within us all. Drug-taking was the most injurious of all habits, and a frequent cause of disease, but he hoped they would not on that account 'cast drugs to the dogs,' for he did not wish to see those faithful animals put to an untimely end. (Laughter.)

We were beginning to realise that mind and its great offspring, thought, were the real masters of our lives, and the constructors of our destinies, holding the balance between health and disease. If a man believed himself to be sick, he, by his own thoughts, produced in himself physical changes which ended in the appearance of the disease he imagined himself to be suffering from. Change those thoughts by means of suggestion, and health returned. As an instance of the truth of the statement that mind contained causes of sickness, Dr. Young mentioned that disease never developed in or on a body entirely devoid of mind. The idiot had immunity from sickness in exact ratio to his state or degree of mental oblivion.

Referring to Christian Science, he declared that too many harsh words had been hurled against Mrs. Eddy and her book. Although the latter was one of bad English, false philosophy and heterodox theology, there was no doubt that Christian Science set forth a great truth, but it was the attempt to weld this with something quite beyond our credulity to accept that caused a difficulty. The Christian Scientist's disbelief in the reality of matter caused a distortion of the truth and did violence to our reason. The truth was that matter was not opposed to spirit, but was a manifestation of spirit, or the

externalisation of spiritual energies. Christian Science cures were no doubt effected through suggestion, unconsciously made to the sub-conscious mind of the sufferer; and whilst they had many cures, their failures showed that they were unacquainted with the scientific working of this hypothesis. But this system had done good, for it had caused the Church to remember that she was entrusted with a most priceless gift which she had too long discarded, but which she was now endeavouring to restore to its legitimate position, namely, the gift of spiritual healing. H.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Properties of the Ether.

SIR,—In reply to 'S.G.'s inquiry, in 'LIGHT' of the 16th inst., my justification for saying that ether is ponderable is the fact that Professor Mendeléef has calculated its atomic weight at something less than .038. This weight is entirely hypothetical and is derived from analogies and from comparison with that of other substances by the employment of the Professor's own 'Periodic Law,' much in the same way as planets have been discovered by mathematically calculating the forces regulating the orbital movements of other known planets. Ether cannot, of course, be weighed in a pair of scales; it cannot *actually* be weighed at all, at any rate by us. At the same time it may be, theoretically and mathematically, ponderable.

As regards gravitation, ether seems outside of this great physical force; we cannot say whether the earth has any effect on the ether, or what that of the ether may be on the earth. If we could we should know the weight of the ether, for the measure of the force of gravity is the weight. All theories of the phenomenon of gravitation and all conceptions of the ether are, however, at present in the melting-pot. Different physicists give utterance to different speculations and guesses, and it is therefore imprudent for amateurs to dogmatise. May I refer 'S.G.' to the various authorities on the subject mentioned in the foot-notes to my lecture, which will furnish him with fuller explanations than can be given here?

W. L. WILMSHURST.

The Rev. Dr. Cobb on Spiritualism.

SIR,—The 'St. James's Gazette' recently reproduced a letter addressed to his congregation by the Rev. Dr. Cobb, Rector of St. Ethelburga's, in Bishopsgate-street, which takes the form of an answer to an inquiry, and, says the 'St. James's,' 'entirely disposes of the suggestion that he is a Spiritualist.' Dr. Cobb says that he is 'too ignorant a person to give any dogmatic answer,' but sets forth his 'provisional conclusions,' based on 'the slight evidence offered' for his acceptance.

For an 'ignorant person' Dr. Cobb's 'conclusions' are sufficiently sweeping and 'dogmatic' in all conscience, and his statements illustrate the adage that 'a little knowledge is dangerous.' Here are some of his assertions: 'It is admitted by its own adherents that Spiritualism is honeycombed with fraud. Moreover, its influence on mediums is patently pernicious.' He says that the admitted supernormal phenomena 'may be caused by the spirits of people still alive, and until the contrary is proved we should be slow to attribute them to disembodied spirits.' 'It (Spiritualism) has served no worthy purpose—given us no new truth—thrown no new light on any old one.' Is not this the kind of thing that the 'ignorant person' is likely to say? May not the fault be due to Dr. Cobb's lack of knowledge?

Dr. Cobb further says: 'Its main principles may be found in the independent thinkers of the early Christians'; but as the early Christians were Spiritualists, if they were anything, is not this like pitting Spiritualists against Spiritualists? Our critic continues: 'Its phenomena are of the most puerile description, and the messages it delivers can hardly be said to be of an elevating character,' and concludes by suggesting that 'evil spirits' may do a variety of things. For an 'ignorant person' who hesitates to dogmatise, these assertions seem to the ordinary Spiritualist sufficiently dogmatic and sufficiently ignorant and prejudiced. The main thought that occurs to me, however, is this: 'What a pity Dr. Cobb did not courageously say these things when he recently addressed the Members and Associates of the London Spiritualist Alliance! Something might then have been done, either to convince us of our folly or to enable Dr. Cobb to realise his error.'

L. S. A.

Magic—or What?

SIR,—Recently, in the sleep-state of consciousness, I had these instructions impressed upon me. 'Write your name at the four corners of a piece of paper, burn the paper, and throw the ashes four different ways.' I clearly recollected this on waking, and also that I had been shown a sheet of paper of square shape, with writing *diagonally* placed at each corner. I do not know that this would have occurred to me as implied in the instructions, as the signature could have been horizontally written in each corner.

I have no knowledge whatever of magic, 'Black' or 'White,' and my instructor gave me no information as to what results might follow, good or bad. As I have every belief, and frequent clairvoyant knowledge, of our being surrounded by spiritual entities, I have not as yet carried out this suggestion, and should be glad of counsel from anyone who has such knowledge.

MINIMUM.

'The Life and Discourses of Jesus.'

SIR,—I have received so many inquiries from different parts of the world for copies of Volume II. of 'The Life and Discourses of Jesus,' that I should deem it a favour if you will kindly give me space in your journal, which reaches most of those whom this book interests, to state that the second volume, though ready, cannot yet be published, owing to the lack of the means to pass it through the press. As soon as the book is published it will be notified by announcements.

May I add that the contents of Volume II. are full of the profoundest interest to students of the 'occult,' and to Spiritualists and Mystics, dealing specially with the subjects of the 'Astral Plane,' 'Demons,' 'Good and Wicked Spirits,' 'Reincarnation,' the 'Mysteries.' Also, Part II. of this volume is a beautiful and lucid rendering of what is called 'The Beatitudes,' and which I have entitled 'The Happiest People in the World.' The whole volume will be published under the subtitle of 'Reform and Redemption according to the Teaching of Jesus,' and it will be a book that will throw altogether new light on the social and economic teaching of the Master.

I am hoping so to arrange that the book may be published in the cheapest and most popular form, being, unlike the first volume, a book that will appeal to the minds of the more practical public, and those who are devoted to the solution of social problems. As the amplification of the 'Sermon on the Mount,' it will be seen how deeply Jesus went down into the roots of those questions of social and economic conditions which baffle statesmen, philanthropists and the churches.

The Rectory, Grand Turk, W. I. H. E. SAMFSON.

Development for Materialisations.

SIR,—Would any of your readers be kind enough to give me information as to the conditions necessary for the development of the power for materialisations?

On several occasions I have been told by mediums, and also by 'controls,' that I have the power very markedly, and I may mention that when alone I have sometimes felt a strong wind being blown against my temples by some invisible power.

GEORGE ROBERTS.

105, Cavendish-road, Balham, S.W.

An Acknowledgment.

SIR,—In answer to our appeal in 'LIGHT' of December 9th for books for our new library, permit me, on behalf of the South London Spiritualist Mission, Peckham, to thank the donors of the following books which have been received: 'The Heavenly Link'; 'Whisperings'; 'The Loves of the Flowers'; 'Thought Power'; 'Spiritualism: Prize Essays'; a bound volume of 'LIGHT'; 'The Rise and Progress of Modern Spiritualism in England'; 'Mallerton'; 'Chronicles of Spirit Photography'; 'Prince Nushid'; 'Is Spiritualism True?'; 'A Branch of Laurel'; 'Spiritual Healing'; 'A Hidden Star'; 'Pansies and Asphodels'; 'Spirit Obsession'; 'A Discussion on Re-incarnation'; 'Immortality'; 'There is no Death'; 'Life of Emmanuel Swedenborg'; 'In Tune with the Infinite'; and 'Who are these Spiritualists?' by Dr. Peebles.

A. CLAIREAUX,

Hon. Sec.

'Grateful Thanks.'

SIR,—Kindly permit me to convey my most grateful thanks to some generous unknown friend for the handsome present I have received; and to assure that friend that not only is it of great service, but the kind thought which prompted the gift is highly appreciated by me.

MARGARET WILKINSON.

1087, Chester-road, Stretford, Manchester.

The Chambers Séances at Newcastle.

SIR,—My attention has been called to your issue of December 16th, in which appears an article by Mr. John Mould entitled 'The Chambers Séances at Newcastle.' In that article the following extraordinary statement is made:—

'Mr. W. H. Robinson arranged for a series of six test sittings with Mr. Chambers to be held in the presence of the official members of the Rationalist and Secularist societies, and two journalists, representing the "Newcastle Daily Chronicle" and the "North Mail."'

So far from this being the case, I am in a position to state that not a single member of any Freethought organisation in Newcastle attended, either officially or unofficially, any of these sittings, nor were they approached for this purpose. I myself, as a private individual, *asked* to be one of this committee of sixty, a desire which was only complied with after all arrangements as to tests had been concluded. As this fact, and many other irregularities, did not impress me favourably, I withdrew from the committee before any of the sittings had taken place. A statement like the above is so completely a travesty of the facts that I have been instructed to ask you to insert this flat contradiction.

So far from Chambers performing before a committee of Rationalists, the great majority of the sitters were Spiritualists, a fact commented on by the Press. The rest of the article does not much concern me, but in several other instances the same level of accuracy seems to be well maintained.

T. H. ELSTOR,

Hon. Secretary of the Newcastle Branch of the National Secular Society.

24, Woodbine-road, Gosforth.

SOCIETY WORK.

THE UNION OF LONDON SPIRITUALISTS will hold a conference at Braemar-road, Plaistow, on January 7th, 1906. Speakers: at 3 p.m., Mr. Rex; at 7 p.m., Messrs W. E. Long, Rex, and J. A. Adams.

BRIGHTON.—COMPTON HALL, 17, COMPTON AVENUE.—On Sunday last and Christmas mornings successful circles were held, and on Sunday evening Miss Maltby and Mrs. Curry occupied the platform. On Sunday next, Mr. H. Fielder, at 11.15 a.m. and 7 p.m. Hall open Thursdays from 3 to 5 p.m.

BATTERSEA PARK ROAD.—HENLEY STREET.—On Sunday, December 17th, after Mr. Imison's address, Mrs. Imison named the infant daughter of Mr. and Mrs. Carr. On Sunday next, Mr. and Mrs. Wesley-Adams. Services every Sunday at 11 a.m. and at 3 and 7 p.m.—W. R. S.

FULHAM.—COLVEY HALL, 25, FERNHURST ROAD, S.W.—On Wednesday evening, the 20th inst., Mr. Mayo gave an interesting address. On Sunday last Mr. Ronald Brailey gave an able inspirational address on 'Angel Visitants,' followed by clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Atkins, clairvoyante.—W. S.

NOTTING HILL.—141, LADBROKE GROVE, W.—Mr. Plummer's recent address on 'Dawn' was intensely interesting, and his clairvoyant descriptions were well recognised. On January 7th next Mr. Huhnli's lecture on 'Concentration' will be followed by clairvoyant symbolism. Tea at 6 p.m. Investigators invited.—M. L. R.

STOKE NEWINGTON.—GOTHIC HALL, BOUVIERIE ROAD.—On Sunday morning last an interesting discussion was held. In the evening the president, Mr. H. Belstead, and the vice-president, Mr. A. Steele, gave addresses on 'The Recent Progress of Spiritualism: A Survey of the Year's Work.' On Sunday next, at 7 p.m., Mr. E. W. Wallis will give an address on 'The Watchwords of Spiritualism.'—S.

CLAPHAM INSTITUTE, GAUDEN ROAD.—On Sunday last Mr. F. Clark and Mr. H. Boddington gave inspiring addresses on 'The Social and Economic Condition of the Day,' to a large and interested audience. At the Thursday circle good tests were given. On Sunday next, at 11.15, public circle; at 7 p.m., address by Mr. Metcalfe, U.S.A., followed by Watch-Night service. Thursday, at 8.15 (Room 3), psychometry. Silver collection.

CAVENDISH ROOMS, 51, MORTIMER STREET, W.—On Sunday, December 17th, Mr. E. W. Wallis gave an able address on 'Spiritualism as a Saviour' to a large audience. Mr. G. Spriggs, vice-president, officiated as chairman. On Sunday, December 24th, to a full audience, Mr. A. V. Peters gave excellent clairvoyant delineations, which were fully recognised owing to their clear detail. Mr. W. T. Cooper presided. On Sunday next, Mrs. M. H. Wallis will give answers to written questions.—A. J. W.